THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP

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INTERNATIONAL SUNDAY

EUROPEAN statesmen, even within the lifetime of such an elder statesman as Sir Winston Churchill, used to think of important world events as moving around Paris London, Berlin—and perhaps St. Petersburg, and perhaps Vienna.

The first world war was virtually fought in the heart of Europe; it was thought that all world forces naturally converged there. When the war was over the first universal political organization, the League of Nations, was set up in Geneva. Again Europe was thought of as being the centre of world events.

All this is now changed. The United Nations Organization is located in New York and likely to remain there. Berlin is hardly a capital city; Paris has not the same international importance of pre-1914 days; London counts heavily but not with the old weight; Washington and Moscow are the centres of the greatest world military power; and statesmen everywhere have to recognize the importance of Delhi and Pekin, and the growing importance of other capital cities, most of which counted not at all in the past.

There is a new world to be thought of on International Sunday, being recognized by some Unitarian congregations this week-end.

What used to be called history in the European sense before 1914 is hardly history any longer. There are local histories of local states, but these count for less and less in the total world picture. This is true of course of all histories.

The New World Picture

The geographical discoveries by such world shakers as Magellan and Columbus are perhaps not to be compared in psychological importance to discoveries of another kind that are breaking upon modern man. For Western peoples, for instance, Asia and Africa are new worlds in the sense of the potentialities of their peoples for the future. They represent the vast unknown, and perhaps this knowledge is more difficult to assimilate than the first circumnavigation of the globe, or the discovery of a new continent.

It is hard to realize that this contemporary world has broken some of its major connections with the past, and all within the lifetime of men now living.

All this, it may be said, has nothing to do with personal lives. Mr. Gladstone, remembered by Sir Winston Churchill, easily steps into our modern scene. But few people to-day can feel and think in the same spiritual patterns as their immediate ancestors. The Christian religion, even in its most enclosed and dogmatic forms, has to take account of other men and other religions in a way not even remotely thought of in the past. It is not an exaggeration to say that wherever the Christian creeds are recited intelligently, thought has to be taken of men outside them. Not until to-day was this necessary, in quite the same way. The Buddhist is on the Christian doorstep. He was almost unknown, even in the nineteenth century. He cannot be forgotten in the formulation of any intelligent belief around the person of Jesus Christ. There are millions of Communists in avowed Christian states. Are they to be regarded as natural enemies (and what is that in religion ?), or have they to be included within the teachings of the New Testament ? If the latter then how is it to be done ?

Indeed, quite apart from the relations of the Christian Church with peoples and problems never before apprehended, there are the relations between the Churches within the Church, and the special problems they create.

The Extended Vision

A conscious Christian's total vision has been immeasurably extended. He finds himself gazing in directions, depths and heights unknown to his fathers. Sooner or later it comes back to him personally. The great, strange new universe beats into his personal life. He has to create a new spiritual personality to include all the new experiences.

This is not an easy matter, as the Christian knows to his cost; but it cannot be shelved in favour of an unchanging traditional pattern. It would be an interesting speculation to discover, even, how much Catholicism has changed during the past half-century. The conscious Christian, or the conscious religious man everywhere, has to pass through his personality all the converging forces of the past and the present. It is not too much to say that new forms of religion are being created everywhere, within Churches and without. There is, indeed, no alternative, for it is the nature of religion itself to grasp the new and the old together. The Bible has an Old Testament and a New.

Against the background of these facts simple evangelism can have little importance. It can exist only because it cuts itself off from events, or turns itself into some tanporary palliative. The creative religious life can take many forms, but surely one of the most important and difficult to-day is to include what was never even thought of in the past. The adventure of this may be dangerous, but some men at least have to undertake it.

THE TWO WINGS OF UNITARIANISM

By Ian Sellers

(This is the author's own outline of a thesis, "Social and political ideas of representative English Unitarians, 1795-1850", presented for the degree of B.Litt. of Oxford last year. He has kindly given a typescript copy of the thesis to Manchester College, in gratitude for facilities given there for research. He is not himself a Unitarian, but the candid comments of a friendly critic may help us to understand ourselves better. Of course, some of his judgments will be challenged by other historians; out of such controversy a truer history emerges.)

I HAVE tried in my thesis to explain and assess the significance of the changing political and social attitudes of English Unitarians throughout the first half of the nineteenth century, in relation to the class-structure and the theological developments within the denomination—data for such research being most suitably provided by the periodical literature of the movement.

The introduction briefly examines the state of English Presbyterianism in the eighteenth century, its Arian theology, its generous social theorizing, and the high social and cultural standing of its devotees. The movement was threatened with extinction, however, by the Evangelical revival, and could be saved only by converts from without. The impact upon Presbyterianism of Unitarian converts from the Independents (most notably Priestley) and the Baptists (c. 1780-1810) is examined in relation to the dogmatizing of its theology, the lowering of its social prestige, and the imposition of a secular ethic of rigorous Utilitarianism.

The Utilitarian-Unitarian phase, exemplified by the leaders of the denomination—Belsham, Aspland, Wellbeloved—endured throughout the first four decades of the nineteenth century, a period of denominational decline. A spiritual revival was effected by the "Quaternion", a group of young clerical romantics, Martineau, Thom, Tayler and Wicksteed, directly inspired by the Transcendentalist movement in the United States. Their rejection of the Unitarian standpoint and their endeavour to recapture the aristocratic temper of the earlier Presbyterianism must be evaluated in relation to their advanced political and social thought. By 1850 their influence was predominant within Liberal Dissent.

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Period I. Unitarians of all types were united in welcome of the French Revolution, though all were solely harassed by the ensuing political repression (1793-5). Some, like John Aikin, became disillusioned during the period of anti-jacobin reaction; this process of political disenchantment is illustrated by the *Monthly Magazine*, which Aikin edited from 1796 to 1806. Others, like William Tayler, who wrote political and historical articles for the *Annual Review* (1802-8), remained consistent radicals. The various Universalist journals (1797-1805) of William Vidler illustrate the politically reactionary influence of artisan converts to Unitarianism.

Period II. By 1806 the youthful enthusiasts who had embraced the principles of 1789 were for the most part disillusioned or silenced. Though the *Annual Review* (1806-8) and the *Athenaeum* (1807-9) still for a short time continued to reflect respectively the views of Tayler and Aikin, the Unitarian body was by now dominated by the ex-Independent Belsham, Priestley's appointed successor, a dogmatic Unitarian and political quietist with Utilitarian leanings. The *Monthly Repository*, founded in 1806, represented the beginning of the long phase of Unitarian-Utilitarianism, though a note of extravagant radicalism was for the moment (1806-18) imparted to it by the wild writings of William Frend, the veteran Cambridge reformer. The *Freethinking Christians' Magazine* (1811-4) was a short-lived production of an obscure group of left-wing London religionists.

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Period III. After 1815 Utilitarian ethics and Unitarian religion were inseparable, and under their combined weight the denomination staggered to near-extinction. The *Monthly Repository*, edited by the ex-Baptist Aspland, voiced this ideology. Its concern for political affairs did not extend beyond preserving the maximum of civil and religious liberty. The generous social radicalism of earlier years had completely evaporated. The *Christian Reformer*, founded in 1815 on behalf of the lower-middle and artisan class congregations, at first reflected Vidler's political quietism, but by 1834 had undergone a rapid and revolutionary awakening. Further interesting developments in this direction were checked, however, when under Aspland's successor, W. J. Fox, the *Repository* passed out of Unitarian hands, and the *Reformer* became the official organ of the whole denomination, the logical successor of the *Repository*, resuming the tradition of ethical Utilitarianism. J. R. Beard for four years (1835-8) conducted a northern periodical, the *Christian Teacher*, Unitarian in theology, Utilitarian in sociology, though not without significant signs of Transcendental influence.

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Period IV. The years 1839-46 were a period of acute tension both within society as a whole, and in the internal affairs of the Unitarian body, where Priestleyans and Transcendentalists battled for predominance. These tensions were amply reflected in the periodical literature of these years. The *Christian Reformer* gradually jettisoned its extreme *laissez-faire* politics, but its social theorizing still rested firmly on a Utilitarian basis; Edwin Chadwick was its chief mentor. The *Inquirer*, the first Unitarian weekly, founded by William Hincks in 1842, was an unoriginal advocate of the political programme of the Manchester School, and old-fashioned in its Unitarian theology. The *Christian Teacher* (renamed the *Prospective Review* after 1845) was acquired in 1839 by the advanced Transcendentalist school, whose opinions on church, state and society were both a natural consequence of their theological standpoint and a strikingly original departure from the general pattern of Nonconformist thought. Though greatly indebted to the inspiration of Dr. Arnold, their queer aristocratic socialism was nevertheless exotic and ephemeral.

The final period (1847-50) saw the lines of demarcation within the Unitarian body, which have persisted down to the present day, assuming their ultimate form. Though united by a superficial radicalism, the two wings—Transcendentalists, aristocratic and academic; Unitarians, scriptural, sectarian and missionary—were too deeply estranged to admit of reconciliation. The radicalism of the *Prospective Review* and the *Inquirer* (which had by now completely fallen to the Transcendentalists) was more of a pose than a settled conviction. Many individual Transcendentalists were later to lapse into all kinds of political and religious vagaries. The tough Benthamite radicalism of the *Christian Reformer*, on the other hand, was characteristically the secular creed of the other school—more durable and deep-rooted, duller and less original, but in the long run more effectual. These divisions, though lamentable, are a source of spiritual vitality to the Unitarian movement.

(The conclusion of the thesis endeavours to indicate the interplay of theological belief and social and political speculation throughout the whole period, and emphasizes the uniqueness of the Unitarian position and of the Unitarian contribution to social progress.)

International Association for Religious Freedom

"International Sunday" is being observed once more in many liberal religious churches all over the world this week-end. Congregations are being reminded of the existence of the great number of worshippers and workers of liberal persuasion in other lands, and of the International Association which forms the link between them, and which does on its own account much work to further our faith in all its richness and diversity of tradition and expression yet in the same spirit. This Association is the International Association for Liberal Christianity and Religious Freedom—to give it its full title—the I.A.R.F., to give it its common abbreviation known even where English is not spoken. Its importance has been so recognized that it now has "consultative status with U.N. Economic and Social Council and with UNESCO," and thus makes the voice of liberal religion heard in the larger councils of the nations. In most countries the congregations are being asked to take collections for the funds of the Association so that it may do the job which only an international organization can do. The Association consists not only of the large groups of churches like the General Assembly and the equivalent national bodies of religious liberals, but also of individual members who desire to further its activities and to know what is being done. The annual subscription for individual members is 10s., and the individual members secretary for Great Britain, Rev. Kenneth Twinn, M.A., Harrison Parsonage, Atherton, Manchester, would be glad to receive renewed subscriptions from present members and first subscriptions from new members (cheques, etc., should preferably be made out to him personally). He can supply specimen copies of the "Digest", the quarterly organ of the Association sent to members.

COMMENT

St. Francis in Plaistow

UNDER this title the *Observer* recently gave an account of the work of the Anglican Order of St. Francis, in the East End of London. Most of us, no doubt, have little liking for the details of the religion taught by his Order, but, their fine effort, with small financial resources, to turn back the tide of irreligion in a district where organized religion had all but closed-down, is worthy of the attention of all men and women of goodwill. The five Brethren who live in the Community find that their neighbours in effect speak a different language from them, and that they have to start "absolutely from scratch, and teach the A.B.C. of the Christian language rather as it was taught in the early days of the Church." Part of their work has been to give Nativity and other religious plays; but in order to get these across they have to make use of radically different language from that in which such plays are written; and to use the homely, if not vulgar, idiom of their hearers, who are thus "shocked" into attention to the marrow of what is said. One has come across individual ministers and clergy who "talk down" to their audience in a similar manner, and has been tempted to think that there has been a certain sense of compromise that tends to defeat its own end. But what is to be done when there is no other alternative? After all, are there not great numbers of people in Britain who would regard correct English as "sissy"?

A report on religious education issued by the British Council of Churches has scathingly denounced the low quality of religious teaching given in church Sunday Schools, which are markedly inferior in their teaching to the expert tuition given in the day schools. One wonders, however, why religious teaching in day schools should have so completely failed to preserve some traces in the minds of the unchurched people of eastern London. Perhaps the answer is contained in that part of the report which says that religious teaching in both Sunday and day schools is failing to give "plain, definite teaching about science and religion," and that many intelligent children, feeling the impact of the world of science, relegate religion to the world of make-believe.

Easter Offerings

Once again as Easter draws near the usual correspondence appears, drawing attention to the fact that Easter offerings in the Church of England, that are usually handed to the Vicar, are liable to income tax, and on this occasion suggesting that the advent of a new Prime Minister and Chancellor of the Exchequer might be marked by exemption of these gifts from taxation. In the letter before me a comparison is drawn between the average salary of a doctor—£2,222—and that of a Vicar—£600-£700 and a free parsonage house. As the amount of the Easter offerings is sometimes fairly large, exemption would, no doubt, mean a good deal to those who might benefit. As a Free Churchman, however, I ask myself why Vicar's freewill Easter offerings should be exempted any more than the salaries of Free Church ministers, which in most cases, are gained from free will offerings. There is no doubt that ministers and clergy of all denominations are paid far too little in comparison with other professions, but it is so difficult to make exemptions in their case which would not apply equally to the millions of taxpayers with a similar income, that it seems futile to suggest it. There is a great danger lest any justified movement to increase salaries of ministers should not be widely unjustly criticized by people outside the churches and it is a pity that grist should be given to the mill for such critics by suggestions that cannot hope to be taken up.

A Dickens House

One of the disadvantages of a small country is the difficulty of finding sites for new undertakings, such as waterworks, power stations and the like where they will not interfere with the aesthetic enjoyment of the landscape or with the use of agricultural land. All undertakings of considerable size have to run the gauntlet of innumerable public meetings, inquiries and the like, and when consent is finally given, it is often given in the face of an indignant countryside.

The news that No. 1 Devonshire Terrace, W., where Charles Dickens once lived, is in danger of being pulled down so that the owners, a firm of building contractors, can develop that and the adjoining sites, calls attention to another kind of barrier to change. The house is scheduled as a building of historic interest, it being the only one of the several houses lived in by Dickens still standing, except the Dickens Museum in Doughty Street. No doubt, in such cases a single building can sometimes be incorporated into the new plans, as for example, the tower of the Imperial Institute, but more often, it cannot. The Doughty Street building itself is one of a long and not undignified terrace, which cannot presumably last indefinitely, and when the time for replanning comes there will again be a dilemma to put before the L.C.C. Fortunately, neither the Council nor the Ministery of Housing and Local Government are indifferent either to history or to progress, and the decision can as well be left in their hands as anywhere.

Television and Toddlers

A contributor to *The Observer* has been complaining that his small daughter, aged between 7 and 8 years, has been suffering from nervousness in the dark and a habit of waking up two or three times during the night. This he blames on to listening to the Children's Hour in T.V. That programme is not, he said, the harmless entertainment that one might be tempted to believe. It abounds in brutality and crimes of violence, and sometimes for several nights running the child listens to the romanticizing of gangsters and the like, ultimately providing a perfect occasion for the production of neurotics. Now, the child no longer looks at these programmes, and she no longer suffers from nervousness or wakefulness at night.

I couldn't help wondering just how much blame of this sort does lie with Children's Hour. I have sometimes viewed these programmes, and have seen nothing that I should not like a child of 9 or 10 to listen to. The difficulty, of course, is that the programme is forced to cater for children of such varying ages, and for children, moreover, whose temperament is so different. My own memories of childhood is that "violent" situations had very little effect on me, especially as almost always virtue triumphed. It is just the same as with fairy tales. Children, no doubt, should prefer Hans Christian Andersen—their parents do; but children in their heart of hearts will always prefer the horrors of Grimm, and in most cases no harm is done. The remedy is in the hands of parents themselves if they find that the T.V. children's programmes are deleterious.

After all, the puppet play dedicated to all children, *Punch and Judy*, contains enough crime and violence, but one hears no protests.

Commentator.

THINGS IN THE SKY

By John Rowland

SOME religious thinkers have made out a case in favour of the basic mystery of the universe—saying that scientists are often too confident about some things which are by no means certain. The mysteries of traditional religion (the incarnation and the atonement) are not, in the opinion of these thinkers, really as fundamental or as deep as the mysteries of the atom, of evolution, or of human personality. Books have been written, lectures delivered, sermons preached, to prove this.

Outstanding among recent books of this kind is Mr. Arthur Constance's *The Inexplicable Sky* (Werner Laurie, 18s.), which has not been as widely noticed as its subject deserves. Mr. Constance has set out to assemble information about all kinds of unusual things which have been observed in the sky, or which have fallen from the sky. His subject ranges from fire-balls and meteors to the aurora borealis and flying saucers, and his book goes to show that the simplicity of astronomy is really rather a deceptive thing, and that the sky is a much more complicated and a much more mysterious thing than most people think.

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Consider one example only—fire-balls or ball lightning. This is sometimes calmly dismissed as being just an "electrical phenomenon," but the use of those words, while they may in some way describe it, do not in any way explain it. Camille Flammarion, the great French astronomer, who collected evidence on the subject, described one case in which a ball of fire, hitting the top of a tree, climbed slowly down from branch to branch, like a boy climbing down. When it came to the bottom of the tree, which was in a farmyard, it moved slowly across the yard, where there were standing two children. One of them touched the ball with his foot. At once there was a terrible explosion, which seemed to shake the farm to its foundations. Animals in the stable were killed by the crash, but the children were not harmed. Indeed, one of the oddities about this phenomenon is that it seems quite deliberately to avoid hurting human beings, especially children. It appears almost as if it were endowed with consciousness. Any such suggestion would, of course, be laughed to scorn by scientists; yet the evidence is strong, and those who have most impartially studied it would find it very difficult to resist the conclusion that here is an electrical phenomenon which has at any rate some of the characteristics which we think only occur with living creatures.

Mr. Constance draws from the works of Charles Fort, that almost forgotten genius of a previous generation, who spent his life amassing queer and inexplicable facts, many such odd problems that have been largely side-stepped or ignored by orthodoxy of all kinds, religious as well as scientific. We cannot say why such things happen; we can only say that the evidence for their happening is as good as the evidence for many of the facts of chemistry or physics. As the great West-country novelist, Mr. Eden Phillpotts, once wrote: "The universe is full of magical things, patiently waiting for our wits to grow sharper."

Mr. Constance adds this, as at any rate a partial conclusion: "Where there is no vision the scientists perish as assuredly as the people, bearing the responsibility of popular decadence in view of the virtual monopoly of public worship and praise which they control to-day. They visualize the future in terms of purely materialistic progress—ignoring man's spiritual and psychological needs almost entirely. They are concerned with human bodies in the mass, with larger and larger factories, with bigger and bigger housing estates, with massing people together in co-operative and communal schemes which label and herd humans like parts of machines or farm animals. They are concerned with faster and faster vehicles on land, on sea, and in the air, with bigger and bigger coaches, trains, ships and air-liners."

This may be a trifle unfair, as applied to all scientists; but it is undoubtedly true of many. Mr. Constance goes on to quote Longfellow:—

> Were half the power that fills the world with terror,
> Were half the wealth bestowed on camps and courts
> Given to redeem the human mind from error,
> There were no need of arsenals and forts.

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That, surely, is where churches and chapels come into the picture. Science and religion are not necessarily opposed—indeed, they can sometimes work, so to speak, in double harness. The best kind of church is surely the church which sees this, which acknowledges the mysteries behind existence, but which does not try to explain them away by creating other mysteries.

GENERAL ASSEMBLY COUNCIL MEETING LONDON

1st February, 1957

The opening devotions were taken by the Rev. J. W. Maw. The President reported that he had been very impressed by his visit to the Domestic Mission at Mill Street, Liverpool, where a good deal of hard work was being done by the minister and his helpers. A start is being made on the rehabilitation of the chapel and other Mission premises and the response to the Appeal for this purpose is encouraging.

The application of the Lagos (Nigeria) Church for membership of the General Assembly was approved for submission to the next Annual Meeting. The settlement of the Rev. Jesse Cavileer, an American Unitarian Minister, in temporary charge of the Glasgow pulpit was reported.

The Council learnt with great satisfaction that the American Unitarian Association had attained its target of 100,000 Unitarians a year ahead of schedule and sent its warm congratulations on this achievement.

The Council adopted a resolution for submission to the Annual Meeting "That minimum stipends should be raised from £375 to £420 and from £450 to £500. In each case these stipends would be in addition to the emoluments and allowances agreed upon in 1954". It was also agreed that in order to assist congregations to achieve these minima the Assembly would be prepared, where necessary, to make a grant of up to one quarter of the additional amount required for the first two years, and in those cases where the minima cannot be reached it is prepared to make a grant of one-quarter of whatever increase is made providing such increase is not less than 10 per cent of the present total stipend.

The accounts for 1956 showed that the year ended with a deficit of £521. The G.A. collections were £529 short of the target, and this to some extent explains this deficit. Owing to a heavy reduction in the income to be received from the G.A. Appeal Fund the allocations to the spending committees have had to be reduced, and the total amount which will be available for special grants is just over £800, which is considerably less than for many years past. The collection target for 1957 was fixed at £1,598. The question of the provision of funds for delegates to the I.A.R.F. Congress in 1958 was referred back to the Finance Committee for further consideration.

It was reported that a number of Hungarian Unitarian refugees had reached this country and made contact with headquarters. All of them had been helped financially and in other ways. The Council expressed its appreciation of the help given to them by the Secretary. The sum of £100 was voted to help the I.A.R.F. work which consists of sending parcels of food and of clothing to Hungarian Unitarian families.

Miss Barr has now arrived back in Kharang. She reported a very enjoyable and profitable visit to Cape Town and also to Johannesburg. There she had met a group of nearly 30 Unitarians and it was stated it was hoped that a fellowship would be formed. The Council heard with regret that Mrs. Sokell has given up her collecting subscriptions, donations and collections from the Women's League members and branches for the India Fund. Mrs. Sokell has done this work for over 20 years and she was warmly thanked for her past services.

It was reported that building operations have now commenced on the Essex Hall site and that the contractor is hopeful of completing the building in 18 months' time. Final approval was given to the arrangements for the Annual Meetings in Birmingham, April 23-26.

The R.E.Y.D. reported that for the first time a summer school is to be held this year in Edinburgh, and that special attention is now being given to the training of students in Sunday School work during their College courses. Various plans are in hand for more youth leadership courses.

Messrs. C. E. Booth and T. H. Hollingsworth were co-opted as members of the Council.

YOUTH SUPPLEMENT

BY THE UNITARIAN YOUNG PEOPLE'S LEAGUE

FOLLOW-UP

INTRODUCTION

By Dudley Richards

(Secretary, Religious Education and Youth Department.)

IT is to be hoped that by now the Youth Leadership Courses, first launched in 1953, are a household word in our churches. Two hundred young people have attended them, and it is expected that by the end of 1957 this total will have increased to nearly two hundred and fifty. These are surely impressive figures. We know that in some of our churches there is neither Sunday School nor youth club, and no immediate prospects of starting either. Some Unitarians might even doubt the power of our faith to attract young people in this age. But in fact young people are growing up in our midst all the time; and year by year we see some of them advancing to take up various responsible positions in our community.

Nevertheless, we lose far too many of our girls and boys, and we are constantly challenged to present our faith to them in such powerful and attractive terms that it will win their permanent allegiance. This has to a large extent been the aim of our youth courses. They have included talks of a practical character, but their main purpose has been to inspire young Unitarians by deepening their understanding of our free faith and its implications. And even at this early stage in the history of these courses we have good reason to think that they have not been in vain.

Last year we made a new venture. In addition to two courses of the usual type, we arranged a follow-up course. Its name implies that it was intended for students who had been at one of the previous courses. On this occasion the programme was weighted on the side of practical assistance and advice for the running of a youth club. Both staff and students found the experiment more than worthwhile, and it was agreed by those who had been on previous courses that this was one of the happiest and most successful that we had had.

Here are two accounts of the week-end, the first by a group of students who attended from the Platt and Renshaw Street (Manchester) Y.P.L. Branches.

ON a cold November evening twenty-four young Unitarians sat together in the Nightingale lounge making friends. Many were already friends from previous courses, but this special Follow-Up Course, as Geoffrey Waywell explained, was to be a practical one involving group organizing and discussion with advisers, designed to assist the branch work of our League.

On Saturday morning the Rev. Dudley Richards gave us a "thumb nail" sketch of Unitarian religion and history. Group discussions produced a battery of questions such as: Are we Christians? Was Jesus divine? Judaism and Unitarianism, what is the difference? What social service is the Unitarian Movement doing? Why don't we evangelize? What should we teach in Sunday School? Does prayer "work"?

Franklyn Johnson provided each of us with a detailed sheet of notes and explained his theme, "How your Branch Officers should operate", so well that questions were pointless. Later, each of our three groups took four months of the year and planned a typical youth programme for two evenings a week, including Sunday, explaining how it should be operated. In comparison later all groups were found to have included in their programmes the comparative study of religion and social work. One novel suggestion was for a "personal problem hour" during which branch members could share their personal problems with the group. This has since been tried and found helpful.

Each group took responsibility for one item of the week-end's programme. The Hallowe'en Social, a successful and vigorous affair, was ended by an Epilogue which guided our thoughts towards peace among men. Sunday morning found our small group creating the sincere, warm atmosphere so long associated with the League and the Old Chapel at Hucklow. One reading in the service was dramatized. The theme of the address, by Miss Shirley Roberts, was "Peace and Unity".

The final debate was on the motion that "Pacifism is an attainable Ideal". The group felt that pacifism was an ideal, but unattainable in practice. Why was the theme of peace paramount in our minds—three groups chose it quite independently? It was the height of the Hungarian and Suez crises.

Questions during the week-end showed deep interest in other religions, especially Judaism, and a singular ignorance of elementary Unitarian belief. Whose fault was this—our own or our religious leaders? Future courses, we thought, should retain small numbers; have more free time to develop friendships; have no compulsory bed-times, and hold a work camp for training in social service.

We left Great Hucklow firm friends, strengthened by a common experience and hope for the future.

Susan Partridge **Marjorie Alcock**
Herbert Nelson **Donald Dunkley**

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AFTER having attended the Youth Leadership Course in October, 1955, I knew that I would learn a great deal and enjoy myself immensely at the Follow-Up Course in November, 1956. I was not disappointed.

At this Course I realized how fortunate I was. Difficulties in connection with my own League Branch, which at one time had seemed insuperable, became challenging. This balanced programme of Worship, Exploration, Service and Recreation that I wanted so much and believed to be such a good thing, seemed out of reach because the Branch to which I belonged would not enjoy it as a group—and the emphasis is on the word enjoy. It seemed at times a case of having a Branch or a balanced programme, not both together.

Now I have talked with and listened to people who understand such difficulties, and who, in fact, are faced with more complex problems, I see things in the right perspective. I know that a few enthusiastic people can do a great deal among quite a large group who want to enjoy themselves, but have yet to realize that there are several ways of doing it.

We worked very hard, in many different ways, arranging and taking part in the service in the Chapel on Sunday morning, the discussions and the social. Three groups of people, having known each other for only a short space of time, were able to work together as a team with tremendous success. Perhaps it is for the leaders of the Course to say whether the results of our efforts were successful, but I know that as a student on this Course I gained a great deal of help from the work put into it.

Some people believed, just for the purpose of debate, that pacifism was an attainable ideal; some wished they could believe it; others did believe it and always will do. Our discussion on this subject at least showed that those who attended the Course had true and open minds.

The programmes we arranged and discussed were marvellous, full of interest and hard work and pleasure. Unfortunately, they are impracticable in many Branches at the moment, but they gave me a feeling of looking through an open door at what could be. I know that with enthusiasm and time the Branch to which I belong could go through that door, along with many others.

Ann Boon, Liverpool.

The Future

Other follow-up courses will be held from time to time, and we trust that our churches will encourage young people to take advantage of them. At the same time we ask churches which have not yet sent a student to one of the ordinary youth leadership courses to consider the possibilities this year. It is hoped that at least two courses can be arranged, one at Oxford, September 27-29, and one at Great Hucklow, October 18-20. As usual, information will be sent to church secretaries later in the year.

(End of Supplement.)

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

A London Hostel

SIR,—Since an institution of which I am a managing trustee has been mentioned perhaps you will grant me a little space in which to cite certain important facts about hostel economics.

Two years ago when in search of hostel accommodation I visited 40 properties within easy access of Central London. In no case was a freehold available for less than £11,000. Most of these properties needed a considerable sum spent on them before occupation. Annual rates varied between £200 and £300 per annum. Surprising and unexpected town and country planning regulations were met with limiting such institutions to particular regions. Finally, and almost in desperation, an existing guest house was purchased and adapted to the purposes which were the concern of the trustees. Twenty years lease together with the contents of the house cost £5,700. Subsequently a further £2,000 had to be spent on interior decoration, repairs and new furnishings and equipment.

Where properties on the outskirts of the metropolis are concerned a more recent experience suggests freeholds are available from £5,000—£7,000, but other costs are little different so that a minimum initial fund of at least £10,000 is a priority. Even if a substantial sum was available towards purchase price this is not a propitious moment for securing either a mortgage or a bank advance.

One other important point that needs stressing is that experience shows such hostels cannot be economically sound if they have to depend on occasional bed and breakfast reservations from provincial friends. Gaps in accommodation lettings cannot be risked and a certain number of permanent residents is imperative. Quite a lot could be written, too, about staffing costs, but there is room for me only to add that while I would welcome such a venture I find it difficult to see from what source funds can be found especially when the present inadequate resources of the General Assembly are compelling reduced budgets for aspects of the movements' work where expansion rather than restriction is the need of the moment.—Yours,

Wandsworth. *Arthur Peacock.*

Theology

SIR,—In Dr. Harold Scott's significant article he says of himself: "I do not accept revelation, I accept the biological view of life and religion" and later, "The so-called gods do not move me". If by these statements Dr. Scott means that he does not believe in God it is difficult to understand what he means when he writes in the first part of the article, "Theology is important". Theology is an attempt to put into words what we have come to believe about God. Since the non-theistic humanist does not believe in God how can theology be important to him?

The really important science for the humanist is anthropology (the science of man), but since no God exists to reveal himself in man—it cannot lead on to a vital theology. The non-theistic humanist can have no theology of his own.

The theistic humanist is in a different position—unlike the Calvinist he does not seek to exalt God by belittling man, and unlike the humanist he believes in God because he also believes in man. He finds in human goodness the clue which leads him to God.

I agree with Dr. Scott that we should begin with "things as they are", "with the known", "with the things about our feet", but it is not good enough to stand at the door of the temple—we must go in. Not to go in is to fail to trace man's greatness to the source in God.—Yours,

Huddersfield. *Lionel O. Reed (Rev.).*

The Lindsey Press

SIR,—May I say a word of praise in public for the excellent service given by the Lindsey Press Bookshop for orders for Sunday School Reward Books? This month when the reward lists were made out for our Schools at Altrincham and Wythenshawe, there was less than a week to obtain the books, many of which were special titles asked for by the children. Nevertheless, at a time when orders from other Schools were cluttering the office, Miss Boxall and her staff sent off the books required in time for Prize Day, with many alternative choices where books mentioned could not be supplied. This kind of service goes on every New Year.—Yours,

Altrincham. *Arthur W. Vallance.*

Unattached Unitarians

SIR,—The National Unitarian Fellowship would be glad to help Unattached Unitarians, and to try to organize groups to meet in homes if possible. One such project is being considered in Worcester.

We shall be delighted if Mrs. Arciszewski could attend our Annual Meeting held during G.A. Week in Birmingham and offer suggestions on this matter.—Yours,

White Gable, Much Birch, *Miss Nora Gimson*
nr. Hereford. *(Hon. Sec.)*

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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Cinema

La Traversée de Paris, at the Academy Cinema, with Jean Gabin and Bourvil in the main parts, is an adaptation of a novel set in war-time occupied Paris. It is not (except for its insistence on black-marketeering) in the usual run of "occupation" themes, and its aim does not go far beyond amusing us, which it does in parts very well. A black-market pig, slaughtered (and quartered), is being carried in suit cases across Paris, by two men; this journey, sometimes hilarious and often exciting, is the main event of the film. There is a strange break towards the end, when time "jumps" from war to peace, but if at first we are tempted to discover a moral in the story, we realize eventually that there is none, unless it be—"Life goes on just the same, even after Occupations". Although ambiguous in its implications, the film gives us some first class acting.

D.L.

THE CALENDAR OF THE CHURCHES

SUNDAY, FEBRUARY 24th, 1957

Aberdare, Highland Place, 11 and 6, Rev. D. Jacob Davies
Aberdeen, Unitarian Church, Skene Street, 11 and 6, Supply
Aberystwyth, New Street Meeting House, 11, Rev. Aubrey J. Martin
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. A. W. Vallance
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Mrs. F. Wager
Bath, Trim Street Chapel, Unitarian, 6.30, Rev. S. Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan.
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Mr. Colin S. Dence
Billingshurst, Free Church, High Street, 11.15, Rev. J. Martin Hall
Birkenhead, Unitarian Church, Bamborough Road, 6.30, (March 3rd) Mr. E. E. Lloyd
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McGraw
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Supply
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. W. Stephenson
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. Long
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Supply
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. Connell
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Bertles
Bristol, Oakfield Road, 11, Rev. A. H. Bertles, 6.30, Mr. J. B. Moore
Burnley, Unitarian Church, Trafalgar Street, 2.30, Rev. L. Hallsworth
Bury, Bank Street, 11 and 6.30, Rev. F. M. Ryde
Cambridge, Memorial Church, Emmanuel Road, 11, The Rev. Principal F. Kenworthy, 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 11 and 6.30, Mr. Roy John
Chatham, The Church of the Great Companions, Hamond Hill, 3, Mr. Colin Wright
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Mr. G. J. Price
Chester, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Mr. F. A. Fitzpatrick
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. [illegible] Shaw
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coventry, Holyhead Road, 11, Sunday School, 6.30, Rev. Allin Williams
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dicker
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. F. Chalk (also 6.30, 1st Sunday in the month)
Dean Row, 10.45, Rev. A. B. Downing, Styal, 6.30, Rev. A. B. Downing
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cotton
Derby, Friar Gate Unitarian Chapel, 6.30, Mrs. J. Evans
Ditchling, Old Meeting House, 10.45, Miss H. K. Watts
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
Dover, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. Philip C. Whitehead
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Mr. B. Finglow
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sydney P. Whitehouse
Dundee, Unitarian Church, 53 Constitution Road, 11, Rev. A. E. Potts
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Taverner
Exeter, George's Chapel, South Street, 6.30, Rev. L. J. Hines
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Rev. John Cavalier
Gloucester, Barton Street, 3, Rev. Barbara Thomas
Guildford, Ward Street Church, 11.15, Rev. R. Nicol Cross
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. John Storer
Halifax, Northgate End, 10.45, Rev. J. B. Tonkin, 6.30, Mr. John Dunnell
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. [illegible] Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Rev. Ralph E. Goddard
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 6.30, Rev. J. B. Tonkin
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest [illegible]
Kendal, Market Place Chapel, 6.30, Supply
Kidderminster, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. Golland
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Letchworth, Secretary, Miss J. E. Lindsey, The Little House, Garth Road, 11, —
Lewes, Westgate Chapel, 11, Supply
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. [illegible]
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
Liverpool, Bootle Free Church, 11, Rev. N. Kirkham
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. K. [illegible]
Liverpool, Gateacre Chapel, 11, Rev. Stanley R. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. N. Kirkham
Liverpool, Hope Street, 6.30, Rev. C. A. Piper
Liverpool, Ullet Road, 11 and 6.30, Rev. E. Shirvell Price
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. F. Hankinson
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. J. C. Ballantyne, (also, 6.30, 2nd Sunday in the month)
London, Forest Gate, Upton Lane, 6.30, Mr. T. E. Dalton
London, Golders Green, Hoop Lane, 11, Rev. John Kielty, 6.30, Rev. K. C. Treacher
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Mr. S. R. Martin
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Moir
London, Highgate Hill Unitarian Church, 11, Rev. K. C. Treacher
London, Ilford High Road, 6.30, Dr. Dorothy Tarrant
London, Islington, Upper Street [illegible] Hall, 6.30, Rev. A. V. Fox
London, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham, Unitarian Church, High Street, 11, Rev. F. Hankinson
London, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Mr. C. S. Dence
London, Mansford Street Church, Bethnal Green, 6.30, Rev. Robert Taylor
London, Richmond Free Church, Ormond Road, 11, Rev. W. M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. Warrington
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock, (also, 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newham Road, 6.30, Rev. G. J. Grieve
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. W. A. M. Hellary
Macclesfield, King Edward Street, 10.45, Rev. G. D. Foote, 6.30, Student
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Mr. D. C. Dore
Manchester, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
Manchester, Platt Chapel, Rusholme, 6.30, Rev. John Gill
Manchester, Renshaw Street Mission, 6.30, Rev. B. L. Hopkin
Manchester, Stand Chapel, Whitefield, (March 3rd) 10.45, Rev. Dudley Richards, 6.30, Young People
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 11, Parade Service, 6.30, Mr. W. Needham
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31 Stockport Road, 11 each Sunday
Middlesbrough, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 6, Supply
Moretonhampstead, 3, and Newton Abbot, 6.30, Rev. C. G. Toms
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. [illegible] Davies
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. Short
Northampton, Kettering Road Church, 6.30, Mr. G. Wilkinson
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. B. Nuttall
Oxford, Manchester College Chapel, 11.30, The Rev. The Principal
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Gordon Beverley
Plymouth, Unitarian Centre, [illegible] Road, 11 and 6.30, Rev. E. H. [illegible]
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. [illegible]
Portsmouth, John Pounds Memorial Church, High Street, 6.30, Mr. J. R. Sturges
Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellary
Ringwood, Hants., The Meeting House, 6.30, Mr. Eric Kay
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. Bass
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. N. J. Teape
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. Wilkins
Sheffield (Attercliffe), 6.30, Mr. T. H. Moore
Sheffield, Fulwood Old Chapel, 11, Rev. F. Sorrell
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Shrewsbury, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
Southampton, Church of The Saviour, London Road, 6.30, Mr. P. J. Pitman
Southend-on-Sea, Darnley Road, 11, Children's Church, 6.30, Rev. A. Peacock
Southport, Portland Street Church, 3.15 Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
St. Helens, Corporation Street, 6.30, Rev. Stanley R. Butler
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. [illegible], 6.30, Supply
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Viney (also 11, First Sunday in the month)
[illegible], Free Christian Meeting House, 11, Rev. B. Viney
Swinton, Swinton Hall Road, 10.45, Student, 6.30, Rev. P. B. Godfrey
Taunton, Mary St. Chapel, 11, Rev. W. H. Connell, 2.30, Sunday School
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. [illegible]
Todmorden, Unitarian Church, 10.45 and 6, Rev. Alec L. [illegible]
Torquay, Unity Church Montpellier Road, 11 and 6.30, Rev. Charles Easton
Trowbridge, Conigre Unitarian Church, 11, Rev. S. Spencer
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30, Rev. Dudley Richards, (last Sunday in the month)
Wallasey, Memorial Church, Manor Road, 11, Rev. C. A. Piper, 6.30, Mr. A. Patterson
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Supply
West Kirby, Brookfield Gardens, 11 Rev. Maurice Johnson, (also, 6.30, 1st Sunday in the month)
Whitby, Flowergate, 2.30, (Junior Church) Mr. W. Naylor
York, St. Saviourgate Chapel, 6.30, Mr. C. H. Sykes

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin [illegible]
Melbourne, Unitarian Church, Cathedral Place, C.1; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 19 Clifton Crescent, Mt. Lawley
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St. 7.15, Rev. D. W. [illegible], Manse Telephone [illegible]
Unitarian Fellowship of Australia, 1 [illegible] Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B. C. Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Rev. A. P. [illegible]

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. [illegible]
Wellington, Services suspended. Enquiries — Mrs. [illegible], Tel. [illegible]

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School; 7, Service, Rev. Maurice C. [illegible]

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Death

Carter—On February 13, 1957, at Sidmouth, Annie, aged 88 years, elder daughter of the late Rev. Thomas and Mrs. C. A. Carter, of Rochdale, and grand-daughter of the late John Every Lewes.

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Pulpit Change

The Rev. John Maw, of Walmsley, and Halliwell Road, Bolton, has accepted an invitation to the pastorate of the Pound Square Unitarian Chapel, Cullompton. He will begin his new ministry on May 1.

London: Wandsworth: At the first Sunday evening service in February the congregation welcomed members of the University of London Unitarian Society. Four of their members participated in a service that deeply impressed the large congregation present by reason of the care which had obviously gone to its preparation, the reverent conduct of the service and the thoughtful and compelling address that was given. The preacher was Miss Eileen Kielty (Queen Mary College). Mr. Norman Williamson (St. George's) conducted the service while the lessons were read by Miss Barbara Lomax (University College) and Mr. Graham Nalley (Westminster Hospital). At the conclusion of the service members of the society met the congregation in the fellowship half-hour which followed. It was a most happy occasion and Wandsworth looks forward to another students' service in the future.

Miscellaneous

Gentlewoman, fifties, would like to co-operate in remunerative work or hobby: cookery, Health Foods, horticulture, S.O.S. Service, Crafts, etc.; South-West or Home Counties. Box 12.

Furnished flat to let in home of one lady. Long let preferred—low rent for a country lover who would lend a hand in garden. Winifred Cummings, St. Ives, Silver Street, Braunton, Devon. Telephone: Braunton 63.

Rev. Frank Heming Vaughan

We regret to announce the death of the Rev. F. Heming Vaughan, which ocurred suddenly at Mansfield on February 10th. He entered the Home Missionary College as an external student in 1895 and studied for four years at Owens College, taking the degree of B.A. at Victoria (now Manchester) University. Having been awarded the Tate Scholarship, he went to Manchester College, Oxford, and took the full theological course. He had pastorates at Hull, Mansfield, Gee Cross (where he was co-pastor with the Rev. Enfield Dowson for six years and later Minister for 11 years) and Toxteth Park, Liverpool, for 14 years. He rendered service as President and Secretary to the District Associations in the areas in which he was settled. He welcomed and sought opportunities of working with the Churches of other denominations and was President of the Hyde Christian Council and of the Hyde League of Nations' Union. He was a Governor of Willaston School, a Member of the Committee of Manchester College and for three years one of its visitors. He lectured during one year on Homiletics at the Unitarian College and wrote a booklet on "The Story of Hyde Chapel".

He took a special interest in Sunday School music, and served on the Music Sub-Committee of the Northern Sunday School Federation for many years, encouraging the use of good melodic hymn-tunes. At Gee Cross he experimented in new types of anniversary service, inaugurated a "Children's Corner" in the Chapel, and he was the first minister to hold a May Queen Festival (in 1920).

In the late nineteen-twenties he founded the Society of Organists and Choirmasters of Unitarian and Free Christian Churches, with Mr. Harold Spicer, organist of Manchester College, Oxford, as its Secretary.

His last years were spent in retirement at Mansfield. He became secretary to the William Blake Bi-Centenary Committee and during the week before his death he had travelled to London to consult the Queen's private secretary and dignitaries of the Church about the placing of a plaque in Westminster Abbey during this bi-centenary year.

He married Miss Olgo Toulmin, a name well known in Unitarian Circles; they had four children. His second wife was Miss Emily Vallance of Mansfield; they had two daughters. His only son died a few years ago in the midst of a promising career.

Rev. Albert Whitford

Rev. Albert Whitford, who up to his retiral in 1954 was Minister of the Williamson Memorial Unitarian Christian Church, Dundee, for 26 years, died at his home in Dundee on January 8.

A native of Redditch, Worcestershire, Mr. Whitford came to Dundee in 1929 from Moneyreagh, County Down where he had been for 13 years.

In Dundee, Mr. Whitford was held in high esteem both for his outstanding ability as a preacher and his untiring work as a pastor. He spent much time with "incurables" in hospital and became known to members of many congregations. Many too, no doubt, still remember with gratitude the help he gave to young refugees from Spain during the Civil War, his unfailing support of the United Nations Organization, and the fierce theological battles he waged in the correspondence columns of local newspapers.

Mr. Whitford was 69; he had not been in good health for some years. He is survived by his wife (who is also from Redditch) two sons and a daughter.

A.E.P.

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